دُرُوسُ اللُّغَةِ العَرَبِيَّةِ

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

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Annotated Solutions

Lesson 33

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Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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(٣٣) اَلدَّرْسُ الثَّالِثُ وَالثَّلَاثُـــونَ

The Thirty Third Lesson

اَلْمُدَرِّسُ : يَاأَحْمَـدُ، هَلْ تَفْتَحَنَّ النَّوَافِذَ وَالْبَرْدُ شَدِيدٌ؟ . لَا تَفْتَحَنَّهَا إِلَّا النَّافِذَةَ الصَّغِيرَةَ . . . هَلَّا تُنَظِّفُنَّ السَّبُّورَةَ يَاإِخْوَانُ . أُرِيدُ أَنْ أَقُولَ لَكُمْ شَيْئاً مُهِمّاً فَاسْتَمِعُنَّ إِلَيَّ . إِنَّ مِنْ أَهَمِّ وَاجِبَاتِ الْمُسْلِمِ الدَّعْوَةَ إِلَى اللهِ. (1) قَالَ (عَزَّ وَجَلَّ): ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللهِ﴾ [آلِ عِمْرَانَ/ ١١٠]. (2) وَقَالَ (عَزَّ) مِنْ قَائِلٍ: ﴿وَمَنْ أَحْسَنُ قَوْلاً مِمَّنْ دَعَا إِلَى اللهِ وَعَمِلَ صَالِحاً وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾ [فُصِّلَتْ/ ٣٣]. فَعَلَيْنَا أَنْ نَدْعُوَ النَّاسَ إِلَى دِينِ اللهِ.

حَالِيَّةٌ

حَرْفُ تَحْضِيضٍ — Particle of urging

(يَجِبُ)

- The Teacher: O'Ahmad, did you open the windows while the cold (weather) is severe? Don't open them except for the small window.... Shouldn't you clean the board O'brothers. I want to say to you an important thing so listen to me. Surely, among the most important duties of the Muslim is the invitation towards Allah.

(1) He said (to Him belong the Might and Majesty): 'You are the best nation raised for the mankind, you advise about the good and forbid the evil, and you believe in Allah.'

(2) He said (to Him belong the Might and Majesty) from a saying: 'And who is better in speech than the one who calls/invites towards Allah, and acts righteously and says surely I am from the Muslims.' So it a must that we invite people towards the religion of Allah.

أَحْمَـــدُ : وَاللهِ لَأَدْعُوَنَّ النَّاسَ إِلَى دِينِ اللهِ فِي بَلَدِي.

- Ahmad: By Allah, I will definitely invite the people towards the religion of Allah in my country.

عَلِـــيٌّ : وَاللهِ لَأَنْشُرَنَّ الْإِسْلَامَ فِي بَلَدِي.

- Ali: By Allah, I will definitely spread Islam in my country.

حَامِـــدٌ : وَاللهِ لَنُحَارِبَنَّ الشِّرْكَ وَالْبِدْعَةَ فِي بَلَدِنَا.

- Hamid: By Allah, we will definitely fight the polytheism and innovation in religion in our country.

زُهَـــيْرٌ : وَاللهِ لَا نَتْرُكُ الْكُفَّارَ يَنْشُرُونَ دِينَهُمْ فِي بِلَادِ الْمُسْلِمِينَ.

- Zuhair: By Allah, we will not leave/let the non-believers spread their religion in the Muslim countries.

وِلْـــيَمُ : وَاللهِ لَسَوْفَ أُؤَلِّفُ كُتُباً بِاللُّغَةِ الْإِنْكَلِيزِيَّةِ لِشَرْحِ تَعَالِيمِ الْإِسْلَامِ.

distant future

(Plural of تَعْلِيمٌ)

- William: By Allah, I will write books in the English language to explain the teachings of Islam.

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تَوْكِيدُ الْفِعْلِ بِالنُّونِ

اَلْمُدَرِّسُ : بَارَكَ اللهُ فِيكُمْ وَوَفَّقَكُمْ لِمَا فِيهِ خَيْرُ الْإِسْلَامِ وَالْمُسْلِمِينَ .

- JJ: May Allah bless you (all) and make you to succeed in what is good for the Islam and the Muslims. And know that Allah (May He be Glorified and Exalted) has taught us the correct way for the invitation when He said: 'Invite toward the way of your Lord with wisdom and good preaching and argue (discuss) with them with that which is the best (way).' So it is mandatory for us that we follow this method.

وَاعْلَمُوا أَنَّ اللهَ (سُبْحَانَهُ وَتَعَالَى) عَلَّمَنَا الطَّرِيقَةَ الصَّحِيحَةَ لِلدَّعْوَةِ إِذْ قَالَ : ﴿ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ، وَجَادِلْهُم بِٱلَّتِي هِيَ أَحْسَنُ﴾ [ٱلنَّحْل/ ١٢٥] . فَعَلَيْنَا أَنْ نَتَّبِعَ هَذِهِ الطَّرِيقَةَ .

عَلِيٌّ : وَاللهِ لَنُحِبُّكَ يَاأُسْتَاذُ فَإِنَّكَ لَمُرَبٍّ عَظِيمٍ . جَزَاكَ اللهُ عَنَّا (عَنْ + نَا) أَحْسَنَ الْجَزَاءِ .

- Ali: By Allah, we surely love you, O'teacher because truly you are a great educator. May Allah reward you good on our behalf (for our sake), the best of the reward.

اَلْمُدَرِّسُ : اِقْرَأِ الْآيَاتِ يَاعَبْدَ اللهِ .

- JJ: Read the ayahs, O'Abdullah.

عَبْدُاللهِ : (بَعْدَ الْاِسْتِعَاذَةِ وَالْبَسْمَلَةِ) ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا فِي سَبِيلِ ٱللَّهِ أَمْوَاتاً . بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ [آلِ عِمْرَان/ ١٦٩] .

- Abdullah: (After Isti'azah and Basmalah) 'And don't think those killed in the way of Allah as dead. Nay/instead they are alive with their Lord and sustained (getting sustenance from their Lord).'

- ﴿وَلَيَنْصُرَنَّ ٱللَّهُ مَن يَنصُرُهُ﴾ [ٱلْحَجّ/ ٤٠] . (قَسَمٌ مُقَدَّرَةٌ)

- 'And surely Allah will help (those) who help Him (spread His religion).'

- ﴿إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَّهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلاً كَرِيماً﴾ [ٱلْإِسْرَاء/ ٢٣] .

- 'If either one of them or both of them reach old age, do not say to them uff (express anger or annoyance) and do not scold them, and address them with a noble speech (respectful words).'

اَلْمُدَرِّسُ : اِقْرَأِ الْحَدِيثَ يَاهِشَامُ .

- JJ: Read the hadith, O'Hisham.

هِشَامٌ : عَنِ الْبَرَاءِ بْنِ الْعَازِبِ قَالَ : رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ الْخَنْدَقِ يَنْقُلُ التُّرَابَ وَهُوَ يَقُولُ :

- Hisham: From Al-Bara' son of 'Azib said: I saw the Prophet (PBUH) on the day of the Trenches (i.e., Battle of Trenches) moving dirt while he was saying:

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تَوْكِيدُ الْفِعْلِ بِالنُّونِ

① وَاللهِ لَوْلَا اللهُ مَا اهْتَدَيْنَا وَلَا صُمْنَا وَلَا صَلَّيْنَا

② فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا

③ وَالْمُشْرِكُونَ قَدْ بَغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا

ظَرْفٌ (اِسْمُ شَرْطٍ)

(الْبُخَارِيُّ)

① By Allah, had it not been for Allah, we would not be guided, and neither we would have fasted and neither we would have prayed. ② So send down tranquility upon us, and make us hold fast our positions when we meet (the enemy). ③ And the polytheists have transgressed against us, if they want dissension, we will resist.

- II: Read the couplet (two versus of the poetry), O'William. الْمُدَرِّسُ : اِقْرَأِ الْبَيْتَ يَاوِلْيَمُ.

وِلْيَمُ : إِذَا رَأَيْتَ نُيُوبَ اللَّيْثِ بَارِزَةً فَلَا تَظُنَّنَّ أَنَّ اللَّيْثَ يَبْتَسِمُ

- William : When you see the canine teeth of the lion sticking out (protruding). So do not think the lion is smiling.

❊ ❊ ❊ ❊ ❊

1- (Never think) this is the heavy nun of emphasis. ١ - (لَا تَحْسَبَنَّ) هَذِهِ نُونُ التَّوْكِيدِ الثَّقِيلَةُ .

And there is another nun for the emphasis, it is the light nun of emphasis, e.g.: So send down tranquility upon us. وَلِلتَّوْكِيدِ نُونٌ أُخْرَى، هِيَ نُونُ التَّوْكِيدِ الْخَفِيفَةُ، نَحْوَ: فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا.

❊ The past tense verb is not emphasized (with nun) and present/future and imperative verbs are emphasized (with nun). ❊ لَا يُؤَكَّدُ الْفِعْلُ الْمَاضِي، وَيُؤَكَّدُ الْمُضَارِعُ وَالْأَمْرُ.

- Rules of the ending of the emphasized verb with nun: أَحْكَامُ آخِرِ الْفِعْلِ الْمُؤَكَّدِ بِالنُّونِ

اِسْمُ الْمَفْعُولِ

(أ)

Ⓐ Its end is made mabni (fixed) upon the fathah. يُبْنَى آخِرُهُ عَلَى الْفَتْحِ.

اِذْهَبْ	اِذْهَبَنَّ	Go
لَا تَذْهَبْ	لَا تَذْهَبَنَّ	Don't go
تَذْهَبُ	تَذْهَبَنَّ	You (m,f) go

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(ب)

اِذْهَبُوا	Go (Pl)	اِذْهَبُنَّ	
لَا تَذْهَبُوا	Don't go (Pl)	لَا تَذْهَبُنَّ	
تَذْهَبُونَ	You go (Pl)	تَذْهَبُنَّ	

= اِذْهَبُوْا + نْنَ

- تُحْذَفُ وَاوُ الْجَمَاعَةِ لِالْتِقَاءِ السَّاكِنَيْنِ .

- فَأَصْلُ اِذْهَبُنَّ (اِذْهَبُونَّ)

- تُحْذَفُ نُونُ الرَّفْعِ لِتَوَالِي الْأَمْثَالِ .

B) The waw of the plurality is omitted because of the meeting of the two sukuns.
So the original of اِذْهَبُنَّ is (اِذْهَبُونَّ)

The accusative nun is omitted for the repetition of the likes (nuns)

= تَذْهَبُوْنَ + نْنَ (1 2 3)

(جـ)

اِذْهَبِي	Go (F)	اِذْهَبِنَّ	
لَا تَذْهَبِي	Don't go (F)	لَاتَذْهَبِنَّ	
تَذْهَبِينَ	You go (F)	تَذْهَبِنَّ	

- تُحْذَفُ يَاءُ الْمُخَاطَبَةِ لِالْتِقَاءِ السَّاكِنَيْنِ .

- فَأَصْلُ اِذْهَبِنَّ (اِذْهَبِينَّ) .

- تُحْذَفُ نُونُ الرَّفْعِ لِتَوَالِي الْأَمْثَالِ .

C) The ya of the second person is omitted because of the meeting of the two sukuns.
So the original of اِذْهَبِنَّ is (اِذْهَبِينَّ)

The accusative nun is omitted for the repetition of the likes (nuns).

(د)

اِذْهَبَا	Go (2)	اِذْهَبَانِّ	
لَا تَذْهَبَا	Don't go (2)	لَاتَذْهَبَانِّ	
تَذْهَبَانِ	You go (2)	تَذْهَبَانِّ	

- لَا تُحْذَفُ أَلِفُ الْاَثْنَيْنِ لِالْتِقَاءِ السَّاكِنَيْنِ ، وَتُكْسَرُ نُونُ التَّوْكِيدِ

- تُحْذَفُ نُونُ الرَّفْعِ لِتَوَالِي الْأَمْثَالِ .

D) The alif of the duality is not dropped due to the meeting of the two sukuns, and the nun of emphasis is given a kasrah.

The accusative nun is omitted for the repetition of the likes (nuns).

(هـ)

اِذْهَبْنَ	Go (F>2)	اِذْهَبْنَانِّ	
لَا تَذْهَبْنَ	Don't go (F>2)	لَاتَذْهَبْنَانِّ	
تَذْهَبْنَ	You go (F>2)	تَذْهَبْنَانِّ	

- تُزَادُ أَلِفٌ بَيْنَ نُونِ النِّسْوَةِ وَنُونِ التَّوْكِيدِ ، وَتُكْسَرُ نُونُ التَّوْكِيدِ

- لَا تُحْذَفُ نُونُ النِّسْوَةِ لِأَنَّهَا الْفَاعِلُ .

E) An alif is added between the nun of femininity and the nun of emphasis, and the nun of emphasis is given a kasrah.

The nun of feminine is not omitted because it is a doer.

(و)

اِمْشِ	Walk	اِمْشِيَنَّ	
لَا تَنْسَ	Don't forget	لَا تَنْسَيَنَّ	(ي)
اُدْعُ	Invite	اُدْعُوَنَّ	

- تُرَدُّ لَامُ الْفِعْلِ النَّاقِصِ عِنْدَ لُحُوقِ نُونِ التَّوْكِيدِ .

F) The (lam kalima) of the incomplete verb returns with joining the nun of emphasis.

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أَكِّدِ الْأَفْعَالَ الْآتِيَةَ بِنُونِ التَّوْكِيدِ الثَّقِيلَةِ : Make the following verbs emphatic with the heavy nun of emphasis.

اُخْـرُجْ . اُدْخُلُوا . اِجْلِسِي . اِشْرِبَـا . اُكْتُبْنَ . اِجْـرِ . لَا تَبْكِ . لَا تَشْكُ .

تَفْتَحُونَ . أَحْفَظُ . تُسَافِرَانِ . تَشْرَبِينَ . تَضْرِبْنَ . لَا تَخْرُجُوا .

اِجْلِسِنَّ	اُدْخُلُنَّ	اُخْرُجَنَّ	اِشْرَبَانِّ	اُكْتُبْنَانِّ	اِجْرِيَنَّ	لَا تَبْكِيَنَّ	لَا تَشْكُوَنَّ	تَفْتَحُنَّ	أَحْفَظَنَّ	تُسَافِرَانِّ
sit	Enter	Leave /exit	Drink	write	Reward	Don't cry	Do not suspect	Open	Save	Travel (2)
(F)	(M>2)	(M)								

لَا تَخْرُجُنَّ	تَضْرِبْنَانِّ	تَشْرَبِنَّ	تُسَافِرَانِّ	أَحْفَظَنَّ	تَفْتَحُنَّ
Don't leave	Hit	Drink	Travel (2)	Save	Open

٢ - مَوَاضِعُ تَوْكِيدِ الْفِعْلِ بِالنُّـــــونِ : 2- Situations of emphasis of the verb with nun.

فِعْلُ الْأَمْرِ : يَجُوزُ تَوْكِيدُهُ مُطْلَقاً، نَحْوَ: اُخْرُجَنَّ . The imperative verb: Its emphasis is permitted unrestricted, e.g.: Leave

اَلْفِعْلُ الْمُضَارِعُ : The present tense:

(١) يَجُوزُ تَوْكِيدُهُ إِذَا كَانَ طَلَبِيّاً، نَحْوَ : 1) Its emphasis is permissible if it is a طَلَبِيٌّ (request), e.g.:

(أ) ﴿لَا تَحْسَبَنَّ ٱللَّهَ غَافِلًا عَمَّا يَعْمَلُ ٱلظَّالِمُونَ﴾[إِبْرَاهِيمُ/ ٤٢] . A) 'You must not think (that) Allah is unaware of what the transgressors are doing.' لَا النَّاهِيَةُ

(ب) لِيَجْلِسَنَّ كُلُّ وَاحِدٍ فِي مَكَانِهِ . B) Everyone must sit in this place. لَامُ الْأَمْرِ

(جـ) أَتُسَافِرَنَّ وَأَنْتَ مَرِيضٌ؟ C) Must you travel while you are sick? حَرْفُ اِسْتِفْهَامٍ

(د) هَلَّا تَجْتَهِدَنَّ فَقَدِ ٱقْتَرَبَ الْامْتِحَانُ . D) Shouldn't you work hard as the examination has approached. طَلَبٌ بِقُوَّةٍ بِشِدَّةٍ

(٢) تَوْكِيـدُهُ قَرِيبٌ مِنَ الْوَاجِبِ إِذَا وَقَعَ بَعْدَ (إِمَّا) الشَّرْطِيَّةِ (وَهِيَ «إِنْ» أُكِّدَتْ بِـ«مَا» ٱلزَّائِدَةِ)، نَحْوَ: ﴿إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ﴾ . . . 2) Its emphasis is near (almost) compulsory when it occurs after (إِمَّا) conditional (and it is (إِنْ) emphasized with the extra (مَا)), e.g.: 'If either one of them or both of them reach old age, do not say to them uff (express anger)'

(٣) يَجِبُ تَوْكِيدُهُ إِذَا وَقَعَ جَوَاباً لِلْقَسَمِ ، وَذَلِكَ بِثَلَاثَةِ شُرُوطٍ : 3) Its emphasis is necessary when it occurs as an answer to the oath, and that it is with three conditions:

(أ) أَنْ يَكُونَ مُثْبَتاً . A) That it is affirmative.

(ب) مُسْتَقْبَلاً . B) (It is a) Future.

(جـ) غَيْرَ مَفْصُولٍ مِنْ لَامِ الْجَوَابِ بِفَاصِلٍ ، نَحْوَ: C) (It is) not separated from the lam of the answer (of Oath) with a separation, e.g.:

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﴿وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُم﴾[الأنبياء/ ٥٧] . 'By Allah I will definitely plan (something against) your idols.'

❊ وَلَا يَجُوزُ تَوْكِيدُهُ إِذَا فُقِدَ أَحَدُ هَذِهِ الشُّرُوطِ، نَحْوَ: ❊ And its emphasis is not permissable if any of these conditions is missing, e.g.,

(أ) وَاللهِ لَا أَخْرُجُ . لِكَوْنِهِ مَنْفِيّاً . By Allah I will not leave. A) For it's being in negation

(ب) وَاللهِ لَأُحِبُّكَ . لِكَوْنِهِ لِلْحَالِ . By Allah I love you B) For it's being in the present

(جـ) وَاللهِ لَإِلَى الْمُدِيرِ أَشْكُوكَ . لِكَوْنِهِ مَفْصُولاً مِنْ لَامِ الْجَوَابِ . By Allah I will (complain) to the principal about you. C) For it's being separate from the lam of the answer.

٣ - اِسْتَخْرِجْ مِنَ الدَّرْسِ مَا وَرَدَ فِيهِ مِنْ أَمْثِلَةِ تَوْكِيدِ الْفِعْلِ بِالنُّونِ . وَاذْكُرْ مَا وَجَبَ فِيهِ التَّوْكِيدُ وَمَا جَازَ . **3-** Extract from the lesson what is mentioned/appears in it from the examples of the emphasis of the verb with nun. And mention what is compulsory in it for emphasis, and what is optional.

See Highlights in the Lesson and Next Page

٤ - تَمْرِينٌ شَفَوِيٌّ : **4-** Oral exercise

(أ) يَقُولُ طَالِبٌ لِآخَرَ: لَا تَفْعَلْ كَذَا، فَيَرُدُّ عَلَيْهِ قَائِلًا: وَاللهِ لَأَفْعَلَنَّ كَذَا .

(ب) ثُمَّ يَقُولُ: اِفْعَلْ كَذَا . وَيَرُدُّ عَلَيْهِ قَائِلًا: وَاللهِ لَا أَفْعَلُ كَذَا .

(مِثَالٌ: لَا تَجْلِسْ هُنَا/ وَاللهِ لَأَجْلِسَنَّ هُنَا اِجْلِسْ هُنَا/ وَاللهِ لَا أَجْلِسُ هُنَا) .

A) A student says to other:
Don't do like that, so he replies to him saying:
By Allah, I will do like that.

B) Then he says:
Do like that, so he replies to him saying:
By Allah, I will not do like that.

(An example:
Don't sit here / By Allah I will sit here
sit here / By Allah I will not sit here.)

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	ذِكْرُ ما وَجَبَ فِيهِ التَّوْكِيدُ وَمَا جَازَ	تَوْكِيدُ الْفِعْلِ بِالنُّونِ	
	يَجُوزُ تَوْكِيدُهُ لِأَنَّهُ فِعْلٌ طَلَبِيٌّ	هَلْ تَفْتَحَنَّ	١
	يَجُوزُ تَوْكِيدُهُ لِأَنَّهُ فِعْلٌ طَلَبِيٌّ	لَا تَفْتَحَنَّ	٢
	يَجُوزُ تَوْكِيدُهُ لِأَنَّهُ فِعْلٌ طَلَبِيٌّ	هَلَّا تُنَظِّفُنَّ	٣
	يَجُوزُ تَوْكِيدُهُ لِأَنَّهُ فِعْلُ أَمْرٍ	فَٱسْتَمِعُنَّ	٤
	يَجِبُ تَوْكِيدُهُ لِأَنَّهُ جَوَابُ الْقَسَمِ	وَاللّٰهِ لَأَدْعُوَنَّ	٥
	يَجِبُ تَوْكِيدُهُ لِأَنَّهُ جَوَابُ الْقَسَمِ	وَاللّٰهِ لَأَنْشُرَنَّ	٦
	يَجِبُ تَوْكِيدُهُ لِأَنَّهُ جَوَابُ الْقَسَمِ	وَاللّٰهِ لَنُحَارِبَنَّ	٧
①	يَجُوزُ تَوْكِيدُهُ لِأَنَّهُ فِعْلٌ طَلَبِيٌّ	وَلَا تَحْسَبَنَّ	٨
②	يَجِبُ تَوْكِيدُهُ لِأَنَّهُ جَوَابُ الْقَسَمِ الْمُقَدَّرِ، وَالتَّقْدِيرُ: وَاللّٰهِ لَيَنْصُرَنَّ	وَلَيَنْصُرَنَّ	٩
	تَوْكِيدُهُ قَرِيبٌ مِنَ الْوَاجِبِ لِأَنَّهُ وَقَعَ بَعْدَ (إِمَّا) الشَّرْطِيَّةِ	إِمَّا يَبْلُغَنَّ	١٠
①	يَجُوزُ تَوْكِيدُهُ لِأَنَّهُ فِعْلٌ طَلَبِيٌّ	فَلَا تَظُنَّنَّ	١١
①	يَجُوزُ تَوْكِيدُهُ لِأَنَّهُ فِعْلُ أَمْرٍ	فَأَنْزِلَنْ (هَذِهِ نُونُ التَّوْكِيدِ الْخَفِيفَةُ)	١٢

Mention of what is compulsory in it for emphasis and what is permissible

Emphasis of the verb with nun

① Its emphasis is permissible because it is the verb of demand or imperative verb.

② Its emphasis is permissible because it is answer of the oath

Its emphasis is near compulsory because it occurs after (إِمَّا) the condition

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5- Make the verb in every sentence which follow (into) answer for oath, and change what is necessary.

٥ - اِجْعَلِ الْفِعْلَ فِي كُلِّ جُمْلَةٍ مِمَّا يَأْتِي جَوَابًا لِلْقَسَمِ ، وَغَيِّرْ مَا يَلْزَمُ :

(١) أَجْتَهِدُ مِنَ الْأُسْبُوعِ الْقَادِمِ . وَاللّٰهِ لَأَجْتَهِدَنَّ ...
1) By Allah, I will work hard from the next week.

(٢) لَا أُدَخِّنُ . وَاللّٰهِ لَا أُدَخِّنُ
2) By Allah, I don't smoke.

Nun of emphasis is not used with negation

(٣) نَزُورُكَ غَدًا . وَاللّٰهِ لَنَزُورَنَّكَ غَدًا
3) By Allah, we will visit you tomorrow.

(٤) أَكْرَهُ التَّنَابُزَ بِالْأَلْقَابِ . وَاللّٰهِ لَأَكْرَهُ ...
4) By Allah, I dislike calling him with abusive names.

(٥) أُعَلِّمُ أَهْلَ بَلَدِي اللُّغَةَ الْعَرَبِيَّةَ بَعْدَ التَّخَرُّجِ . وَاللّٰهِ لَأُعَلِّمَنَّ ...
5) By Allah, I will teach the Arabic language to the people of my country after the graduation.

(٦) سَوْفَ أُعْطِيكَ كِتَابًا مُفِيدًا . وَاللّٰهِ لَسَوْفَ ...
6) By Allah, soon I will give you a useful book.

(٧) أَظُنُّهُ صَوَابًا . وَاللّٰهِ لَأَظُنُّهُ صَوَابًا
7) By Allah, I think it is correct.

(٨) لَا يَغْفِرُ اللّٰهُ الشِّرْكَ . وَاللّٰهِ لَا يَغْفِرُ ...
8) By Allah, Allah will not forgive shirk. (worshipping anyone other than Him)

(تَضَجَّرَ - يَتَضَجَّرُ)

6- أُفٍّ is the present tense noun of verb with the meaning of (I am annoyed).

٦ - (أُفٍّ) اِسْمُ فِعْلٍ مُضَارِعٌ بِمَعْنَى (أَتَضَجَّرُ) .

7- Give the present tense and the imperative verb from the following verbs:

٧ - هَاتِ الْمُضَارِعَ وَالْأَمْرَ مِنَ الْأَفْعَالِ الْآتِيَةِ :

نَشَرَ . حَارَبَ . جَادَلَ . بَغَى . نَهَرَ .

The command	The present tense	اَلْأَمْرُ	اَلْمُضَارِعُ	
Announce	To announce	اُنْشُرْ	يَنْشُرُ	نَشَرَ
Fight	To wage war	حَارِبْ	يُحَارِبُ	حَارَبَ
Argue	To argue	جَادِلْ	يُجَادِلُ	جَادَلَ
Seek	To seek	اِبْغِ	يَبْغِي	بَغَى
Flow	To flow	اِنْهَرْ	يَنْهَرُ	نَهَرَ

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8-

٨ - ﴿بَلْ أَحْيَاءٌ﴾ أَيْ «بَلْ هُمْ أَحْيَاءٌ» . إِذَا جَاءَتْ «بَلْ» قَبْلَ الْجُمْلَةِ فَهِيَ حَرْفُ ٱبْتِدَاءٍ، وَتُفِيدُ الْإِضْرَابَ . وَالْإِضْرَابُ إِمَّا إِبْطَالِيٌّ كَمَا فِي هَذِهِ الْآيَةِ؛ وَإِمَّا انْتِقَالِيٌّ كَمَا فِي ﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا﴾ .

[مُبْتَدَأٌ]

'Nay alive', i.e., 'Nay they are alive'. When (بَلْ) comes before the sentence, it is the word of beginning and indicates digression, And the digression is either nullifying/cancelling (the previous idea) like in this ayah or it transfers (the previous idea) like in:

'On the contrary, you prefer the worldly life?

IV
فَضَّلَ → آثَرَ يُؤْثِرُ
To prefer

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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

دَعَى يَدْعُو دُعَاءً (a-u) To call, to summon

دَعْوَةٌ call, invitation

عَزَّ يَعِزُّ عِزًّا (a-i) To be respected, be strong, powerful

نَشَرَ يَنْشُرُ نَشْرًا (a-u) To spread out, to propagate, to publicize

حَارَبَ يُحَارِبُ مُحَارَبَةً (III) To combat, wage war

تَرَكَ يَتْرُكُ تَرْكًا (a-u) To leave behind, pass over

أَلَّفَ يُؤَلِّفُ تَأْلِيفًا (II) To compile, to compose, write a book, to accustom

عَلَّمَ يُعَلِّمُ تَعْلِيمًا (II) To teach, to educate

تَعْلِيمٌ Information, advice, instruction, direction, teaching, (جَمْعٌ) تَعَالِيمُ

وَفَّقَ يُوَفِّقُ تَوْفِيقًا (II) To make suitable, to reconcile, to re-establish relations

وَعَظَ يَعِظُ وَعْظًا (a-i) To preach, to appeal, to admonish, exhort

مَوْعِظَةٌ Spiritual counsel, religious exhortation, reprimand

حَسَنَةٌ Good, good deed, charity, benefaction, something of advantage or benefit

جَادَلَ يُجَادِلُ مُجَادَلَةً (III) To argue, to debate, to dispute, contest, quarrel

اِتَّبَعَ يَتَّبِعُ اِتِّبَاعًا (VIII) To follow, to observe

رَبَّى يُرَبِّي تَرْبِيَةً (II) To make or let grow, to raise or rear a child, to educate, to cultivate a plant

مُرَبٍّ (اسْمُ الْفَاعِلِ) Educator, pedagogue, breeder

بَلَغَ يَبْلُغُ بُلُوغًا (a-u) To come, to come of age, to attain puberty (boy)

كِلَاهُمَا Both of them

نَهَرَ يَنْهَرُ نَهْرًا (a-a) To chide, scold, reproach, turn away with angry words, to repulse, also to gush forth

خَنْدَقٌ Ditch, trench

تُرَابٌ Dirt, earth, ground, soil

نَقَلَ يَنْقُلُ نَقْلًا (a-u) To displace, move away, carry away

صَامَ يَصُومُ صَوْمًا (a-u) To fast

سَكِينَةٌ Calmness, tranquility, peace

بَغَى يَبْغِي بُغَاءً (a-i) To seek, to desire

بَغَى عَلَى To wrong or oppress someone

لَاقَى يُلَاقِي مُلَاقَاةً (III) To meet, to encounter someone

اِفْتَنَّ يَفْتِنُّ اِفْتِنَانًا (VIII) To subject to temptation, to be charmed

فِتْنَةٌ Temptation, (جَمْعٌ) فِتَنٌ

بَيْتٌ House, verse of a poem

نَابٌ Canine teeth, (جَمْعٌ) نُيُوبٌ

تَوَالِي الْأَمْثَالِ Two or more identical consonants or vowels following each other in close succession (*Grammar related : Arabic does not like this phonetic*

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phenomenon and usually changes identical speech sound to become attached)

لَيْثٌ Lion, (جَمْعٌ) لُيُوثٌ

بَرَزَ يَبْرُزُ بُرُوزًا (a-u) To come out, to emerge, to protrude

بَارِزَةٌ Protruding

ثَقِيلَةٌ Heavy, weighty

خَفِيفَةٌ Light, weak, easy

رَدَّ يَرُدُّ رَدًّا (a-u) To send back, to bring back

لَحِقَ يَلْحَقُ لُحُوقًا (i-a) To touch up, to cling, to catch, to adhere

أَكَّدَ يُؤَكِّدُ تَأْكِيدًا (II) To emphasize

وَكَّدَ يُوَكِّدُ تَوْكِيدًا (II) To affirm, to confirm, give assurance

مَوْضِعٌ Position, spot, locality, object, (جَمْعٌ) مَوَاضِعُ

وَجَبَ يَجِبُ وُجُوبًا (a-i) To be obligatory

فَصَلَ يَفْصِلُ فَصْلًا (a-i) To be separated

مَفْصُولٌ (اسْمُ الْمَفْعُولِ) Separated

فَقَدَ يَفْقِدُ فُقْدَانًا (a-i) To loose, to have lost, not to have

جَازَ يَجُوزُ جَوَازًا (a-u) To be permitted, to pass, to be possible

غَيَّرَ يُغَيِّرُ تَغْيِيرًا (II) To alter, to modify

لَزِمَ يَلْزَمُ لُزُومًا (i-a) To belong, to accompany

تَنَابَزَ يَتَنَابَزُ تَنَابُزًا (VI) To give derisive names to each other

صَابَ يَصُوبُ صَوْبًا (a-u) To be correct, right, to be appropriate

صَوَابٌ Something which is correct, appropriate

أُفٍّ Expressing anger or displeasure

تَضَجَّرَ يَتَضَجَّرُ تَضَجُّرًا (V) To be annoyed

آثَرَ (ءَاثَرَ) يُؤْثِرُ إِيثَارًا (IV) To prefer something

أَضْرَبَ يُضْرِبُ اِضْرَابًا (IV) To turn away, to abandon, be annoyed

إِضْرَابٌ Grammatically, it means 'abandoning'

إِضْرَابٌ إِبْطَالِيٌّ Totally abandoning the previous subject

إِضْرَابٌ إِنْتِقَالِيٌّ Passing to another subject without abandoning the previous one

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ٱلصَّفْحَةُ الْأَخِيرَةُ مِنْ هَذَا الْمِلَفِّ

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